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"The agitation of thought is the beginning of Truth."

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AMERICAN JOURNAL OF HOMOEOPATHY.

NEW YORK, OCTOBER, 1848.

For the American Journal of Homœopathy.

HAHNEMANN AND DICKSON.

Mr. Editor:

My attention was called, some time ago, to an article which appeared in a New York paper of April 23d, headed "Hahnemann and Dickson, the champions of Homœopathy and Chrono-Thermalism compared;" the writer of that article, under the influence of a too partial zeal for the cause which he advocates, has exhibited the Homœopathic system in anything but a true light, and his statements and manner of treating the subject are calculated to mislead those not acquainted with that system, and fill their minds with prejudices to the injury of the cause of truth.

To institute a comparison between the "champions," as the writer of the article terms them, of Homœopathy and Chrono-Thermalism, is undoubtedly right and good, provided it is done with fairness and justice; for out of such comparison, only good can

result in the development of truth. But, in order to such fairness and justice of comparison, it is self-evident that a thorough knowledge of both systems is an absolute requisite, also a mind free from all bias and prejudice, and capable of forming a rational and impartial judgment. Now, I am constrained to say, that I cannot find any evidence of such preparation for the task undertaken in the article that is before me; nay, more, that there is evidence of the strongest kind, of the writer's entire ignorance of the principles of that system which he subjects to such a summary condemnation, as well as of such a bias and prejudice in his mind in favor of the other system, as to cause a most remarkable obscuration of his mental vision, and to vitiate in a very great degree the judgment which he pronounces.

In the first paragraph of the article, the writer ascribes the success of the Homœopathic system, to the moderate treatment which it prescribes, under which nature is permitted to restore by the *vis medicatrix* within; the former violent practice having obstructed that law of the constitution of man. Now, it is very certain that this "leaving the patient to the operation of nature" is diametrically opposed to the principles as well as practice of Homœopathy, and that, therefore, if patients do recover under the hands of these ignorant practitioners, such recovery must take place in spite of the principles by which they are governed and of the system according to which they practice. That hence the success of the Homœopathic system is not owing to that which it does, or intends to do, but to that which it does not intend to do. How uniform and universally acknowledged success can rest upon such a basis, I confess I am unable to understand. That Homœopathy is opposed to the principle of "leaving patients to the operation of nature," the advocate of

Chrono-Thermsism may see by a reference to what is written in Hahnemann's Organism, from pp. 34-35; from which I will only make two extracts for the satisfaction of the general reader. In a note on page 26 are these words: "The ordinary school of medicine regarded the means which the organism employs to relieve itself, in those patients who make no use of medicines, as perfect models of imitation; *but they were greatly mistaken.*

The miserable and very imperfect attempts which the vital powers make to assist themselves in acute diseases, is a spectacle that ought to excite man to use all the resources of his learning and wisdom to put an end, by a real cure, to this torment which nature herself inflicts. If nature cannot cure, homoeopathically, a disease already existing in the system, by the production of a fresh malady similar to it—a thing not often in her power to effect—and if the system, deprived of all external succor, stands alone to triumph over a malady that has just broken out, (her resistance is totally powerless in chronic maladies) we see nothing but painful and often dangerous efforts of the constitution to save itself at all hazards, efforts of which death is most frequently the result." And on p. 35. "That innate power of man which directs life in the most perfect manner whilst in health, whose presence is alike felt in every part of the system, in the sensitive as in the irritable fibre, and which is the indefatigable spring of all the actions of the body, was not created for the purpose of aiding itself in disease. It does not exercise a system of cure that is worthy of imitation, that is to say a work of reflection and judgment, and which, when the automatic and unintelligent vital powers have been disordered by disease, and innormal action produced, knows how to modify them by appropriate remedies, so that after the disappearance of the new disease produced by the medicine, (which soon takes place,) they return to their normal state, and to their appointed function of maintaining health in the system, without having undergone, during this conversion, any painful or debilitating attacks. Homoeopathic Medicine teaches us the mode by which we are to arrive at this result."

From this it is plain, that so far from "leaving patients to the operation of nature," the Homoeopathic practitioners are bound to act upon the very opposite principle, and if any success attends their efforts, it must be the result of the operation of the great law upon

which their system is based, scientifically and skilfully carried out and applied. How then can the above writer say that "*all the good of Homœopathy*" consists in that which it does not do, and does not intend to do? Will his judgment in this particular be sustained by any disinterested and unprejudiced mind?"

Perhaps, however, we shall be told, "it is true Homœopathy does not profess to cure in this way, but the doses which it administers are so minute, so infinitesimal, that they can have no effect upon the system, and thus it amounts to the same thing in the end." To this I would reply by quoting the writer's own language: "The most active ingredients in a large quantity will destroy or injure life, in which case they are poisons; but a minute quantity, in some cases, will not only neither destroy nor injure life, but cure disease, in which cases they are medicines." Now, by what law will he determine the degree of minuteness of the quantity to be administered, in order to cure disease? Is the curative principle of the medicine contained more in one part of the substance used than in another; and can this principle ever be destroyed by any process of division, trituration or dilution? It is philosophically true, that matter is indestructible; all that seems like destruction being no more than a change of form; and the essential principle of a substance will always remain the same, no matter what form it may assume. It is philosophically true, that the vital powers of the human frame, being essential powers of the highest order of natural life, are more subtle, refined and sublimated, than the commonly known, chemically evolved principles of any other material organism; and if, therefore, by any process of refinement and sublimation, we can approach the essential principle of a material substance possessing medicinal properties, we must have a more powerful, because a more congenial agent to act upon the human body when in a disordered and disorganized condition. By such process, it is clear, we do not remove ourselves from the curative power of the medicine, but we approximate to it, for we go from its last principles to its first principles; and as the first principles of anything are always the most universal, containing within themselves all other principles which proceed from them, we hence obtain a more universal, and therefore, higher power than if we had remained with the ultimate or lowest form in which it

is manifested. In extracting the essence of any vegetable substance, do we destroy that substance? Do we not rather evolve and concentrate its vital properties and hence obtain them in greater power, purity and perfection? What enlightened mind will deny this? And who cannot, therefore, see that the doctrine of infinitesimal doses is based upon that great philosophical truth, "that a substance, by division, does not become more simple, but more multiple." It becomes more multiple because it approaches, more and more, the great fountain and source of all life and power. Will the writer of the article which I am considering deny this truth? How then can he feel justified in pronouncing such a sweeping judgment as this: "the system (Homeopathic) is built not only upon a narrow and contracted basis, but upon error, ignorance and false principles."

But this is not the only evidence of error and ignorance presented by the system, according to the opinion of this writer, for he takes great exception to the law, *similia similibus curantur*, and to the false principle of judging diseases by their symptoms. Now, in respect to the first, I must be permitted to inform this advocate of Chrono-Thermalism, that it is the result of the experience of ages, and of that kind of experience which is the best, the *unconscious* experience. By this I mean the experience which has come to every careful and faithful physician by the experiments which he was compelled to make, in the course of his practice, for the cure of his patients, without any premeditated idea or pre-formed theory concerning the truth of such a principle and in order to establish and confirm which such experiments were made. Hahnemann has proved the truth of this law, not from the principles and theories, but from the *facts* related in the works of the most distinguished physicians who lived before him and who gave their experience to the world. The examination of his writings will show this. Hence is it not a *new law* but only the enunciation of an old law, which we have received from Hahnemann. Concerning this law the writer thus observes: "The first principle that like will cure like, is about as correct as that two wrongs will make a right, that evil applied to evil will produce good." From these comparisons we must draw the conclusion that he is in the same darkness with many others as to the true signification of *similia similibus curantur*. This phrase is

simply to be understood thus: the medicine which, when given to a person in health produces a certain class of symptoms, will remove or cure those symptoms when they appear as a consequence of disease or disturbed health. Now I would ask, how can this principle be compared to the truth, that "two wrongs do not make a right"? What connection is there between the two? Might not the same remark be applicable to all methods of cure? Is the writer ignorant of the fact, that any medical agent given to a person in health will produce symptoms of disease? And would he therefore consider it a *wrong* to administer such medical agent in case of disease? In fact, the very comparison is so absurd that I have not the patience to reply to it any further. As to the other comparison, that evil applied to evil will produce good, I would ask the writer, does he doubt it? Is it not according to the order of Divine Providence that evil applied to evil *always* produces good. Is not this principle the very basis of the criminal law of the land; the law which is intended to act both as a preventive and a cure of the evils that injure and endanger the existence of society? Is it not an *evil* to put man to death, to imprison him, to deprive him of his possessions? And yet these *evils* are continually done according to law, and justly done. A man is hung for murder, or imprisoned for life, or fined, in order to prevent him and others from injuring their fellow men, and when this end is effected *good* is produced. Can the writer not see that the idea of *wrong* and *evil* is relative, and that the quality of an act *must* be determined by the end in view? Surely, if he had reflected a little more upon this subject, he would not have attempted to support his attack by such unfortunate quotations from scripture as he has favored us with, and treated us to the discovery that "the sceptical Pharisees seemed to have Homeopathic notions" when they said of Christ, "He casteth out devils by Beelzebub, the chief of devils." To which the Lord replied: "Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself how shall his kingdom stand?"

Our writer allows that "all scripture teaches the correspondence between spiritual evil, i. e. *sin*, and physical evil, i. e. disease, and that if sin had never entered into the world there would never have been *disease*. Now

let us interpret those passages by this admission. The *kingdom of Satan* is *disease*—if this be *divided against itself*, it must be brought to desolation; i. e., disease must lose its power and be destroyed. When Satan acts against Satan, his kingdom cannot stand, the Lord wishes to be inferred. It is not to be supposed that "I by Beelzebub should cast out devils; for Satan and all evil spirits must desire that their kingdom should stand and not be brought to desolation." But is not this the very thing that is *actually* desired by the Lord and all good men; that the kingdom of Satan, both spiritually and physically, *should be brought to desolation*; that *sin and disease* should be removed? The power which the Lord exerts, that by which he "casts out devils," is the power of bringing good out of evil, of making all things in the world of spirit and matter work together for the promotion and fulfilment of the great end of good which he has designed in creation. Thus the physician makes use of a medical agent which, in many cases, is a poison, and therefore destructive of life, in order to preserve life by the restoration of the system to a state of health. This is done in all systems of medical practice; and if the objection be valid at all, it must avail as much against Allopathy and Chrono-Thermalism as against Homœopathy. The only difference, in this respect, between the last mentioned and the former modes of treatment, lies in the law according to which these medical agents are applied. The Homœopathic law of *similia similibus curantur*, is one which I think I could demonstrate to be philosophically true, if time and space permitted, but which does not need such demonstration, as it rests upon the more tangible basis of the accumulated experience of thousands and thousands who have been restored to health under its operation. Let it be *honestly tried* and it will be found true. I have seen it tried, have tried it myself, and have witnessed its triumphantly successful operation in the most difficult and dangerous cases of disease, which if left to the *vis medicatrix* within, according to the discovery made by our advocate of Chrono-Thermalism, would have removed the patients from the sick lists, to be sure, but only to be removed to the lists of mortality. And it is out of gratitude for what the Lord has enabled men to do, by means of this system of medical treatment, that I have felt myself constrained to make some reply to one who so

arrogantly passes upon it the judgment "of error, ignorance and false principles."

As to the matter of "error and ignorance," we fear that the writer of the article has laid himself open to the charge of both when he says: "If similars cure, when a man in health has brought on a chill by cold and exposure, the same means should cure him; when he has brought on a fever by laboring in a tropical sunshine, he should cure his fever by the same means." Is he not aware that the expressions *similar* and *same* have a different signification? If he is not I would refer him to his dictionary for an explanation of the meaning of the terms. It is not contended that the *same* things which produce a disease, will also cure it; but that those things which produce certain symptoms in a healthy subject will cure *similar* symptoms in one afflicted by sickness. Besides, is he ignorant of the fact that cold and chills are often cured by means of *cold* water? And further, does he not contradict his own position when he says, "That in some instances the same ingredients used for the cure of disease, will in others produce it, is *very true*; viz., gin will sometimes cure dropsy, and it will sometimes produce the dropsy; in the latter case *excess* of gin is the cause; and *excess* in many other things, and many other causes, will produce the effect. In the former case the cure will be produced by the *judicious* use of the remedy in question." By what law is the judicious use of this remedy to be determined?

As another evidence of "the error, ignorance and false principles" of the Homœopathic system, we are referred to the matter of symptoms. With regard to this our writer says: "The second principle to be considered is that of symptoms; the removal of which is removing only effects, not causes, which amounts to nothing, unless symptoms are a sure criterion of the cause. This the Homœopaths imagine to be a fact, though we daily see their mistake demonstrated by the same causes producing different symptoms in individuals according to the different constitutions." Now, I must be pardoned for expressing my astonishment at the obtuseness manifested by the writer, no less than at his extreme arrogance in attempting, by a few words like these, to overthrow the well-established doctrine of symptoms. What are symptoms? Are they not the effects of causes, and do not the latter manifest themselves outwardly in and by the former? Further, are not the

causes always in the effects produced by them? If, then, the effects (symptoms) are removed, will not the causes also be removed? If the latter continue to exist, will not the former also be continually produced and manifest their existence? It seems strange to our enlightened writer, that diseases should be judged of and treated according to their symptoms. I would ask, by what else shall and can they be judged of? Are symptoms not the *only* evidence which we have of the existence of disease? By what do the Chrono-Thermalist practitioners judge of diseases? And is it not evident from the fact that the application of a certain remedy, by Homœopathists, is always determined by the nature of the symptoms, that the truth of the variation of the symptoms arising from the same cause or disease, which is produced by the peculiar constitution of the patient, is recognized as fundamental by their system? Why pay such exact and minute attention to symptoms if this were not the case? If this writer had endeavored to learn a little more of Homœopathy, he would have been enabled to correct his own *error* and *ignorance* in this particular. Such study, too, would have enlightened him to see, that the Homœopathist, when he speaks of *specifics*, does not understand thereby that certain remedies are specific medicines in the cure of certain cases, but that those medicines which are similar are specifics, when strictly applied according to the great law of *similia similibus curantur*.

I now come to that which is, perhaps, the most marvellous part of the article before us. I call it marvellous, because it is really astounding that any one pretending to any degree of enlightenment and elevation of view should use such language as the following: "The *narrowness* of Hahnemann's theory must appear in the following words: 'Life cannot be compared to anything in the world except itself. No relation subsists between it and a *hydraulic* or other machine, a *chemical* operation, a decomposition and production of *gas*, and galvanic battery. In a word, it resembles nothing which does not live.' And much more to the same effect. Hahnemann's success, with such notions, serves to show how much more ready the world is to receive the false than the true. Mankind are always slow in adopting great truths, which fact explains the very gradual open reception of the Chrono-Thermal System of Medicine, which is founded on the *broad and expansive analogy*

of the whole Universe in direct opposition to the fallacies of Hahnemann. The candid observer and the intelligent anatomist may contrast with what we have just quoted, and judge of the correctness of the Chrono-Thermal views from the words of the originator of the system, as follows. 'Man, who stands highest in the scale of animated beings, is a *microcosm*, a little world in himself, &c. If you compare the ossification of the skull with mechanical inventions, you will find it to be an exemplification of the most perfect *carpentry*. The joints of the body embrace principle of the *hinge*; the muscles, tendons and bones are so many *ropes, pulleys, and levers*; the lungs act in *bellows-fashion*, alternately taking in and giving out *gas*; the intestinal canal is a containing *tube*, &c., &c.'

I have given this extract in order to present an example of the marvellous clearness of vision and enlightened judgment of this champion of Chrono-Thermalism. Who cannot see, with half an eye, that Hahnemann and Dickson are speaking of *two very different things*; the former treating of the *life* of man, the *vital principle*, the invisible power which acts in man, whilst the latter is discoursing upon the outward organism, the external frame-work and machine, by which the vital principle acts and in which it exists? Is it possible, that any one at *this day* should compare the *life* of man to a *machine*, and subject it to *mechanical and chemical laws*? And yet such is the comparison which is gravely made by Dr. Dickson, the originator of the Chrono-Thermal system, who actually goes so far as to reduce the *life* of man, the highest principle of human natural existence, to a state of subjection to the laws of galvanism and electricity. Is not this the most gross and absurd materialism? And because Hahnemann has reached far above "such notions" as these, his theory is condemned as "narrow," and himself accused of error, ignorance, and the promulgation of false principles. "Verily, a Daniel come to judgment!"

A few more words and I have done. If men will only pursue the right course in the examination of truth, they will have no difficulty of arriving at a state of conviction with regard to it. In order to discover the truth of the Homœopathic system, a thorough scientific examination of it must first be entered into, and pursued with faithfulness and honesty. To this examination, a pure love of the truth, for the truth's sake, is an absolute requi-

site, and freedom from all bias and prejudice for any other system, or, at least, an entire willingness to cast aside such bias and prejudice, and to be convinced when incontestable proof is offered. Such an examination must be followed by a *practical application* of the principles that are to be tested, according to the laws of the system under investigation; and this, too, must be made with an honest determination to receive the truth, whatever it may be, and however much it may militate against preconceived notions and interested motives. He who has merely dipped a little into a science, and who knows nothing of its application, cannot constitute himself a judge of its truth or untruth. As well might we suppose a man to have become a competent arithmetician by the simple perusal of an elementary work on that science, and before he has made himself familiar with the methods of calculation and the laws which govern them. And if a comparison between two systems of the same science is attempted, is it not plain that this course must be pursued in regard to both? How can any rational decision be arrived at in any other way. The things compared must *both* be thoroughly known and understood, theoretically as well as practically. Where this has not been done, any comparison that is attempted will only lead to an exposure of "the error and ignorance" of the one who enters upon it.

I would therefore close with the parting advice to the writer of the article which we have been considering, before he attempts to make another comparison between the champions of Homœopathy and Chrono-Thermalism, let him seek by diligent study, examination and investigation of *both* systems, to remove somewhat the mists of "error and ignorance," which have caused such a remarkable obscuration of his mental vision, as is evident in this production of his pen.

A FRIEND OF TRUTH.

A REFORMATION IN MANNERS NEEDED AMONG PHYSICIANS.

It may be regarded useless labor to even attempt to correct the unreasonable manners of physicians toward one another; yet it may not be amiss to notice the subject occasionally, for, perchance, some one or more might be induced to consider the obligation that exists for every member of the profession to so con-

duct himself as to avoid a violation of that old and established rule in morals "speak evil of none."

Disagreement among medical practitioners is proverbial. If this consisted in a *real* difference in doctrine and practice, and promulgated fairly and honestly, influenced by a love of truth, and feelings of benevolence for suffering humanity, the interest of all concerned would thereby be promoted; but when bickerings arise from envy, or malice, the case is widely different, and should receive that withering scorn which such conduct richly merits.

Everybody knows that one physician has no right to speak evil of another merely for opinion's sake; and whoever is guilty of such folly invariably suffers in some way or other, in reputation or property; for, it is a violation of an important moral principle. After an experience of nearly half a century, and "up hill work" during the whole of that time, we are fully established upon another law in morals "that as ye measure to others it shall be measured to you again."

We do not believe that any harm would come to physicians, or that the medical profession would suffer in its dignity, if its members were at once to fall back upon those old rules of ethics which all right minded persons regard with the highest degree of respect and reverence.

To such a pitch has evil speaking attained in the medical profession, that the seeming confidence among its members is a deceitful appearance, and we have laughed in our heart many a time, at the awkwardness we have witnessed, in an attempt to convince of the pority of motives.

We knew a practitioner who on almost all occasions called his creator to witness his sincerity and honesty. "I would not, for the world, deceive any one"—"I would not be guilty of a dishonorable act for my right arm"—"I would not speak disrespectfully of a member of the profession for a mint of money"—these were some of his every day remarks; and yet, it was notorious that his conduct was anything but what could be approved by the wise and good.

A classmate of ours, of much ability in memory, carefully stored it with most of the fallacious theories in medicine; and mistaking them for facts, a distinction he was never able to perceive, became, under such a heavy burden, fully convinced that he was almost the greatest man in medicine; and, being a

great talker, he invariably spoke disparagingly of his colleagues—no one was worthy of confidence but himself. Soon he was despised and avoided by every one who knew him, and his self-love was such that he made the acquaintance of all within his reach, not doubting but that his self-praise was as agreeable to others as to himself.

There is a sort of knowledge in medicine which "puffeth up." It is the baseless theories that have been put forth from time to time, and in most instances by those eager for fame, and destitute of a regard for truth. To these theories we trace the evil of which we complain; and a reform we do not expect, so long as the colleges teach them for truth, and continue to present them, as they have done, so that students sometimes mistake them for facts. The senior members of the profession are not so liable to indulge in unbrotherly conduct as are the junior members. This, we think, is a fact; and from it we infer, that experience has in a measure corrected the tendency of those pernicious doctrines which were taught them in their youth.

But may we not look for the period when real friendship and brotherly affection, among the members of the medical profession, shall prevail? It is our opinion that, that much to be desired state of things is approaching. Our reason for this conclusion is, that there never was a period when the profession so industriously sought for true principles in the science of medicine as now. There are here and there giant minds among us, who boldly urge that ancient practical rule, so long neglected in medicine, although as appropriate to it as anything else, "prove all things, and hold fast that which is good."

Among these we may mention, that clear-headed and fearless Forbes, of England, who has lighted a torch that can never be put out. That liberal-minded and truth-loving Henderson, of Scotland, who, for himself, investigated the claims of Homeopathy, and yielded to the truth according to his experiments. That practical-minded and skillful Croserio, of France, whose papers are gems in the literature of medicine. And our own industrious Paine, who, with many errors, has promulgated enough of truth to immortalize his name. And many others also, both in Europe and America, whose talents, learning, industry, honesty, and correct deportment are known to the profession, and with whom the public are becoming acquainted; and upon

whom will be bestowed that honor, fame and emolument, which a well spent life invariably secures in the medical profession. Let it, therefore, be remembered by all croakers, detractors, libellers, slanderers, whisperers, and fault-finders in the profession, that you, yourselves, shall reap that which you have sown; and after a while you may gather and enjoy the fruit of your works unmolested.

HAHNEMANN'S CORRESPONDENCE.

To Dr. SCHRETER, in Lemberg.

CÆTHEN, 19th December, 1831.

Dear Colleague—I have had no opportunity of treating fully developed Cholera myself, but have often, by advice and directions, been enabled to stifle it in the bud. At least 30,000 copies of my directions have been circulated among the inhabitants of Vienna, Hungary, Berlin, and Magdeburg; and many thousands have been saved, when each, the instant he was attacked with Cholera, had administered to him by his friends a drop of spirit of camphor every five minutes, and was well washed over head, neck, and chest with a solution of camphor (1 to 12) by means of the hand, and in less than an hour he was quite well, without secondary sufferings, as if nothing had happened to him.

By this means, as I said, according to the accounts I have received, many thousands have been saved in secret, without the knowledge of a physician, or of the neighbors in the house. Now, as by my experience, camphor vapor is the only trustworthy means of annihilating the probably animated miasma of Cholera, it is easy to understand how the Cholera was so rapidly extinguished by its means in Vienna, Berlin and Magdeburg. This extinction of Cholera in the first quarter of an hour by camphor, is available only in the acute attacks of Cholera, and as I have said, only in the first hour, in which the aid of a physician cannot be obtained, and the disease is still in its stage of tonic cramp; when however this, as is soon the case, passes into the stage of relaxation and of clonic cramps, then the Homeopathic physician can still do good, though with difficulty enough, with *veratrum*, *cayrum*, &c.

Much more troublesome are those (not acute) gradual diseases which arise from Cholerine (as Father Velt, in Vienna, calls these insidious cases), when the inhabitants of

a town, owing to the widely diffused and hence more diluted miasmatic vapor (the focus of which are the dead bodies of those who die under Allopathic treatment,) get only a few symptoms of the Cholera, which pass off in the case of robust individuals, but in weak persons turn gradually into vomiting, but principally into painless, but very debilitating diarrhoeas, with much flatulence, and which, (if not well treated) end in tetanic convulsions, delirium and death. In these insidiously occurring affections the employment of camphor is inadmissible, it would only hasten the patient's death. Phosphoric acid, as Father Veith found, has proved specific in these colliquative diarrhoeas, accompanied with rumbling in the bowels, which exhaust the vital powers; and I too have found it the same in patients affected in this way in Magdeburg.

When the Cholera actually attacks, if those seized by it should be immediately treated by their friends with camphor-spirit, there would then be no fully developed Cholera; or such cases would at least be much more rare, and still more rare fatal cases; and hence also no spreading of the miasmatic vapor through the town, consequently also no cholericine, nor any of that lingering kind of Cholera, which I consider the most dangerous of all.

As regards the controversy upon the contagiousness of Cholera, I beg you will read at your leisure my little pamphlet, entitled "*Appeal to philanthropists respecting the mode in which Cholera is infectious, with an Appendix by Anthony Schmidt,*" published by Charles Berger; and thereafter, "*Schnitzer's Cholera Contagiosa,*" Breslau.

In order to provide the dear little Party with the protective cow-pox, the safest plan would certainly be to obtain the lymph direct from the cow; but if this cannot be done (children are also made more ill by it, than from the matter obtained from human beings) I would advise you to inoculate another child with the protective pox, and as soon as a slight redness of the punctures shows it has taken, I would immediately for two successive days give Sulphur 1-30, and inoculate your child from the pock that is produced. As far as I have been able to ascertain, a child cannot communicate psora whilst under the action of Sulphur.

Note by Dr. Schreiter.—Since the time when Hahnemann gave me this advice, I have always acted on it in the inoculation of children, with the best results. I have vaccinated

on an average thirty children per annum since 1833, and have not observed in any of them a trace of eruptions, scrofula, &c., which so often takes place after ordinary vaccination; and though I have purposely, for the sake of experiment, vaccinated from one child with ophthalmia, from another with psoric eruption, from a third with scrofula, there did not appear the slightest traces of these diseases in those inoculated from them; a convincing proof that no psora is communicable during the primary action of sulphur. When I obtain vaccine virus from another colleague, in order to vaccinate the first in the year, there generally occur psoriatic symptoms in this one, although it gets sulphur immediately after the inoculation; the sulphur is not capable of preventing the outbreak of inoculated psora, although this will not occur in those subsequently vaccinated. I witnessed a melancholy result in the case of a child of my sister's, who was about leaving this place, and begged me to vaccinate her child before she left. I did so, but the vaccination did not take, she had to leave in eight days, and I had no child that had taken sulphur; I was, therefore, forced to take the matter from a child to all appearance in good health, that had been vaccinated exactly eight days before. But how horrified I was, when the fourth day on the appearance of the pock, convulsions came on, which continued uninterruptedly, yielding to no remedy, and carried off the child on the eighth day. I enquired particularly from the parents of the child from whom I had obtained the virus, whether their child had ever had convulsions, and they at last confessed that a slight fit had occurred when the infant was a few weeks old (it was now nine months old and of blooming appearance) but not since then. This catastrophe might have been prevented, had the child got sulphur immediately after the vaccination. I now give, after vaccination, for seven days, a dose of sulphur 30, each day, and a few doses to the nurse or suckling mother.

Paris, the 13th August, 1840.

Esteemed Friend and Colleague—I know not, when in the course of my long life I have been better or happier than in Paris, in the loved society of my dear Melanie, who cares for nought in the world more than for me. I also begin gradually to find that my professional labors are creating in the great metropolis more than mere attention—a high respect

for our divine healing art. All patients who are not bedridden, whatever their rank, visit me every day (Sundays excepted) in my study. To those only, who are confined to bed, I drive from 8 to 10 o'clock in the evening. Two or three times a week I go with my wife to a theatre or concert.

In all ages there have been some excessive panegyrist of cold water. The reasons why Priesnitz is so successful with gluttons and drunkards of many years standing, and with patients ruined by effeminate habits, are not sufficiently attended to by the world and the medical profession; and the excellence of his scanty diet, his prohibition of coffee, tea, spices, his suitable, forced walking in the open air not considered. To the cold water alone all the benefit obtained is attributed—thus are men led astray from want of judgment. Is it not plain that these old sinners who have originally good constitutions, but who are prevented from recovering by their balls, dissipation, and other vices, are there compelled to live consistently with nature to their own advantage? Is this not the chief instrument of their restoration? And how many suffering from chronic disease, but not owing their complaints to an improper mode of living, has not Priesnitz ruined by the excessive use of cold water, whereby they have been deprived of their sight or hearing? A good, especially a Homœopathic physician, always knows when and in what cases to employ with advantage cold water, without carrying it too far, and without doing any harm with it. Everything in its proper place! Cold water is merely a physical accessory means for the perfect re-establishment of patients cured by the appropriate medicinal agents.

Note by Dr. Schreter.—I cannot entirely subscribe to Hahnemann's observations respecting cold water, on which subject I had communicated to him my experience in a letter. I was myself, in 1837, on the spot where Priesnitz practices, and there saw many very respectable patients, some of whom I had previously known, some with whom I became acquainted there, whose diseases were owing neither to excessive eating and drinking, nor to other irregular habits. Most of them, I may say all, were medicinally ill; and in this respect the excellent effects of cold water were seen, in driving the medicinal disease out of the system. This is a great advantage, that is often lost to us in Homœo-

pathy, as the medicinal disease is often the greatest obstacle in our path. I saw patients who had formerly taken much mercury, in whom the mercury exuded in the state of oxide from their ulcers; a gentleman, who three years previously had used Leroy's mixture for a long time, whose perspiration for some weeks had exactly the odour of that medicine, and was coloured by it. A most convincing proof of the length of time these substances can remain in the body, which, according to the views of the Allopathists, they ought to purge from all impurities. All who had at one time had several ulcers, eruptions, clap, &c., experienced a renewal of their complaints, although the affection dated twenty, thirty or forty years previously; whereas those that had been treated Homœopathically by me, had nothing of the sort during the water treatment.

The above facts, I should think, sufficiently prove the advantages of Hydropathy, it is, however, generally insufficient for the thorough cure of chronic diseases—whereas the Homœopathic remedies act all the more favorably in the system thus purified from medicinal disease, and they may be employed with great advantage during the hydropathic treatment. At the same time a striking corroboration of Hahnemann's Psora theory is afforded by Hydropathy, as almost all the cures are terminated by itching eruptions, furunculi, ulcers, and renewal of the formerly contracted local symptoms.

WISCONSIN INSTITUTE OF HOMŒOPATHY.

The Physicians of Wisconsin have formed an association entitled as above. The members have agreed to engage in the very important work of the trial of drugs, and have selected for that purpose, the *Euonymus atropurpureus*, or Wauhoo, and *Ostrya Virginica*, or Iron-wood.

The progress of real medical science in Wisconsin is highly encouraging. We learn that a large number of respectable Allopaths are engaged in the laudable work of investigating Homœopathy. That they will find convincing results of the truth of that system we have no doubt.

Some of our readers may be interested in the following account of the transactions of "The Milwaukee City Medical Association,"

(Allopathic) which we find in "The Milwaukee Homeopathic Medical Reporter," for September, 1848.

"It is a custom of Medical Associations to publish annually, a volume of their transactions for the benefit of the world. The society in which we formerly had the honor of membership at the east follows this custom and our humble contributions served to increase the size if not the value of the volume. We have a strong inclination to see our good old eastern custom continued. The Medical Association of this city, though it has had an existence of several years, has not yet favored the world with the publication of its doings, and from sundry indications, it is one of the last things it contemplates doing. Believing that such a publication would be useful to the public, and an act of justice to the members, and as they seem too modest to publish their own doings, we propose to furnish a sketch.

"The Association was re-modelled and its present Constitution, By-Laws, and code of Ethics adopted in Dec. 1847.

"Article second of the Constitution declares that 'The object of the Association shall be to protect the interest and promote the advancement of the medical and collateral sciences.'

"To illustrate how faithfully the Association have adhered to '*the object*' of its formation, we propose, first, to give a connected account of its transactions in relation to Homœopathy and to those who practice it or even examine it. When the constitution was adopted, and the Association took its present form, it was declared in the preamble, that one of the objects of their combination was, to 'check in some degree the spread of quackery among us.' As Homœopathy was the only doctrine which they denominated quackery, that was 'spreading among us,' it was well understood, that the energies of the Association would be mainly directed, to 'protect the interest of the medical and collateral sciences' against the inroads of Homœopathy, which was making rather alarming 'progress among us.'

On the delivery of the first official address by the President, Dr. Marsh, '*the object*' of the association was not forgotten. The speaker reminded the members of their duty towards Homœopathy, and exhorted them to be active and vigilant in their opposition to it. He urged upon them the duty of instructing families with whom they had intercourse respecting the danger of employing Homœopathic physicians. He wished it impressed on the minds of all, that it was highly important that a 'scientific' physician should be employed in the commencement of a disease, and that they, the scientific physicians, the members of the Association extremely disliked to take patients on their hands, who had been under Homœopathic treatment.

It was perfectly understood that the members were not only to avoid recognizing us as physicians, but that they were not to know us as human beings in any of the relations of

life. Of this we were soon made sensible in various ways. Scarcely an individual member acceded to us any of the common civilities of life. When we accidentally met at the house of a common friend, and had, as a matter of a common civility, an introduction, we were treated with such marked incivility, that the family felt that they, as well as we, were insulted within their own house.

"One of the members of the Association having been seen to recognize us in the street, received a severe reprimand for it. He excused himself by saying that he did not recognize us as physicians, but as men—that he thought us clever fellows and liked to talk with us. The reply was, It is no matter, you have no business to know them at all. One of us was introduced to a member, who, after a very agreeable conversation, on various medical subjects, invited us to become a member of the Association. It was now necessary to inform him of our Homœopathic character. He acknowledged that we could not be admitted to membership, but after considerable conversation on the points of defence, he expressed the opinion that these differences should not be a cause of exclusion, and his belief that if any member of good standing should declare his conviction, after examination, of the truth of Homœopathy and adopt the practice, he would not be expelled. But he was a little green. He subsequently learned better and voted to expel one of the most respectable members for this very cause. This man, as a man, is kind, liberal, and gentlemanly, and as a physician as much so as the Association to which he is connected will permit, and rather more so, for he has even recently taken us by the hand.

During the last winter the attention of Dr. Hewit was directed, in a spirit of candor, to an examination of the merits of Homœopathy. For the information of our citizens, not a word need be said by us, of Dr. Hewit. He is much better known here than ourselves; but we may speak of him for the purpose of giving our distant readers a better understanding of our history.

"Dr. Hewit, then, is among the longest, if not the very longest resident physician of this city. He is, in the best sense of the word, a gentleman. An industrious student of medicine, (so rare among the faculty,) he is second to none in this city in professional acquirements, added to long and varied experience. There is not a member of the profession here (unless a very recent comer,) who has not often sought and enjoyed his counsel in cases of difficulty and danger. Kind in his feelings, of never questioned honesty and integrity, and perfectly courteous to all. No medical brother ever had occasion to find fault with him for taking the least advantage of his popularity to advance his own interests, to the prejudice of another. And when others have abused his confidence and sought his injury, as they not unfrequently have, his peaceful temper has never allowed him to harbor resentment or seek revenge. To a man of such attainments and character, the members of the

profession generally, have felt they could re-sort, in cases of difficulty and danger, with safety and profit. He has, for many years, had more business than he wished to do, and therefore could not have commenced the examination of Homeopathy from the sordid motive of popularity or pecuniary gain, as is meanly charged by some of his professional brethren who seem unable to appreciate a higher motive.

"He had pursued the investigation but a very little time before he found, contrary to his expectation, what all so quickly find on making the trial, viz: that even the smallest Homœopathic doses, given under the proper circumstances, produce very prompt and palpable effects. The effects of his first doses were so prompt and powerful, that, like most others, he soon became much more afraid of giving too much than too little. Having found so much of Homœopathy was true, he resolved to give the whole subject a full and fair trial. As he continued to administer Homœopathically to his patients, he every day witnessed the most unexpectedly pleasing, prompt and happy results. This soon became known, and some of his brethren made vigorous efforts to dissuade him from prosecuting the inquiry, representing it as beneath the dignity of a professional man to examine a practice so obviously absurd and false. They knew that our doses could produce no effects whatever. He replied that they should both know better whether it was true or false, when they had fairly tried it—that he already knew that our doses did produce very palpable and powerful effects, and having learned so much, he was determined to give the whole subject a full investigation before deciding for or against it. He even did not scorn to consult with our humble selves, in a matter which he now saw to be so important. This was alarming. The prospect that such a man as Dr. Hewit with his well known investigating, student-like habits, and honest purpose, might make so thorough an examination as to arrive at a full conviction of the truth, and then add the weight of his authority and intelligence to the doctrine they most feared, and what it was the main object of the association to resist, was not to be tolerated without at least an effort to check his career. He accordingly received the following official communication.

"MILWAUKEE, March 31st, 1848.

"DR. HEWIT,

"Dear Sir:—At the last regular meeting of the M. C. M. A. (meaning the Milwaukee City Medical Association,) apparently good evidence was laid before the Association that you had violated one of the rules of our compact, in consulting with a non-member of this Association. The Association would be glad to learn the falsity of this report, but if true, what excuse you have to offer for so doing. The next regular meeting of the Association will be held at Dr. Dousman's office, on Thursday, April 6, at 7 o'clock, P. M. By order of the Association,

Yours most respectfully,
ALFRED MERCER.
Cor. Sec. M. C. M. A."

"Dr. Hewit answered the summons by attending the next meeting, and gave an undisguised statement of his position. He stated that he was examining the subject of Homœopathy, and meant to do it fairly and thoroughly. He supposed he had a right to examine all subjects relating to his profession, and if so, this implied the right to avail himself of all the means within his reach, which could aid him in the examination. As one of these means he had recourse to those who had made Homœopathy a study and been for years in the practice. He stated unequivocally, that he had consulted with Dr. Douglas, and believed himself justified in so doing. After consultation, it was *unanimously* resolved that Dr. Hewit's explanation was satisfactory; in other words that he was *not* guilty of violating any of the rules of the Association. Thus justified in his course, he pursued his investigation with hourly increasing conviction of the truth and value of Homœopathy. His progress was too rapid to be otherwise than alarming, for it began to be generally understood that his practice had become almost exclusively Homœopathic. Some of the members were dissatisfied that they had pronounced him guiltless, and predicted that they should have trouble with him."

We have several times expressed our surprise at the unwise proceedings of Allopathic physicians towards those of our school. That which happened to Dr. Hewit has been experienced by many others in different parts of our country, but in every instance, the effect was to promote the spread of Homœopathy. "Whom the Gods intend to destroy, they first make mad," can be truly applied to the Allopathic school. That school is certainly beside itself, or it would never do as it does towards those who see fit to bear testimony in favor of the science and art of medicine as taught by Hahnemann.

The period, we think, is near at hand, when Physicians will not allow their minds to be controlled by the by-laws and resolutions of medical associations, when these tend to prevent a thorough investigation of any and every thing which promises in any measure to improve the healing art.

HOMŒOPATHIC MEDICAL INTELLIGENCE.

HOMOEOPATHY IN KIDDERMINSTER.

A Homœopathic Dispensary was opened by our indefatigable colleague, Dr. Fearon of Birmingham, at Kidderminster; and in October last the following circular was addressed by him to the medical profession in Kidderminster and its neighborhood:

"The Kidderminster Homœopathic Dispensary having now been opened several weeks, it becomes necessary to state its objects. In most places one marked characteristic of the practitioners of Homœopathy is their desire to spread a knowledge of the system among the members of the profession. Sharing in this desire, and finding that there were several families in the town and its neighborhood who were converts to this mode of practice, and who naturally wished to have at hand a practitioner that understood it; and to whom they might apply in case of need, I consented to establish a Dispensary, in order to afford such of the medical men as might be open to conviction, an opportunity of inquiring into and of studying the system. So far from seeking to derive any profit from my visits here, I shall be well content if, when the time comes for ceasing them, I find myself not a loser, considering the expenses necessarily attendant on them, and the loss of a day from my practice in Birmingham. The proposal I would make to you is that we should select an hour on the Saturdays for seeing at the Dispensary such cases as might appear to us well calculated to test the system, and I shall be most happy to render any assistance I can, to enable you to acquire a working knowledge of it. As soon as one or more of you feel inclined to take charge of the Dispensary, my visits will be made only once a fortnight; and directly they cease to be necessary to those who have so taken charge of it, they will altogether end. The sooner this can be effected, the better pleased I shall be, as it will enable me to turn my attention to spreading the system in another locality.

"I remain, Gentlemen,

"Your obedient servant,

"GEORGE FEARON, M. D., M. R. C. S."

The invitation here given was accepted by only one medical man of the town, who after carefully examining the mode of treatment pursued at the Dispensary was convinced of the truth of Homœopathy, and having resolved on practicing it exclusively, tendered his resignation as surgeon to the old school Dispensary, in the following letter addressed to the committee:

"Kidderminster, February 9th, 1848.

"Gentlemen—Having come to the resolution of resigning my appointment as one of the Surgeons of the Dispensary, it appears requisite under existing circumstances, to

state the reasons which have induced me to do so. Shortly after I had the honor of being elected, my attention became directed to the Homœopathic System of Medicine, and the result of a careful consideration of the arguments brought forward in its favor, as well as of trials made by me with the medicinal preparations employed by the hundreds of Medical men who are now to be found among its adherents, was to convince me of its truth, and to render it, therefore, incumbent upon me in future to make it the basis of my treatment.

"Under these circumstances, I feel that I could not, without inconsistency, continue to be attached to a dispensary, where from the want of the necessary remedies, I should be compelled to treat the patients in a way I conscientiously believe is not the best adapted for affording them that relief from suffering which they seek.

"I am, Gentlemen,

"Your obedient servant,

"JOSEPH HEWIT."

The Dispensary is now in full operation, and associated with Dr. Fearon and Mr. Hewit, is Dr. Snow, lately resident in America, but now practicing Homœopathically in Kidderminster.

HOMŒOPATHY IN BELFAST.

The Homœopathic Dispensary proposed to be established in Belfast, as mentioned in our last number, has just been opened, under the medical management of Mr. Mac Gregor; we have pleasure in laying its rules before our readers.

1st. That this Dispensary shall be conducted exclusively on Homœopathic principles.

2nd. That a Committee of Management, consisting of eleven persons, with power to add to their number (five to form a quorum) shall be chosen annually, by the Patrons and subscribers; also a Secretary, who shall have the management of the books, minutes, and correspondence of the Institution; and a Treasurer, whose duty it shall be (assisted by a Member of Committee) to collect funds from the Subscribers and others.

3rd. That the Committee shall have the entire management of the Dispensary.

4th. That at the Annual Meeting, the Committee shall produce a Balance Sheet, and general statement of the Finances of the Institution, and make a general report on its results and prospects.

5th. That subscribers alone shall be eligible to recommend Applicants for treatment.

6th. That Subscribers for every five shillings per annum, shall have the liberty of recommending a patient in each month.

7th. That the tickets of application shall be signed by the Subscriber, with the name, age, and address of the Patient.

8th. That medical men shall be admitted to all dispensary consultations, upon presenting a card of a Member of the Committee with their own.

9th. That the Members of Committee meet on the first Tuesday Evening of every month, at the Dispensary, at a quarter-past Eight o'clock.

HOMOEOPATHY IN EDINBURGH.

Owing to the increase of patients at the Edinburgh Homœopathic Dispensary, the committee have taken larger and more central premises in St. James' Square, No. 5, which will afford more facility to students attending the University, and other Medical Schools of Edinburgh.—*Brit. Jour. Hom.*

OBITUARY.

SURGEON TIETZE, OF EBERSBACH.

In the third number of the third volume of the *Neues Archiv*, is a short memoir of this distinguished Homœopathic practitioner, by Dr. G. J. Ruckert.

The subject of the memoir "was born," says Dr. Ruckert, "at Oelsa, near Loban, where his father was a schoolmaster, on the 29th July, 1790. In the year 1812 he went to the Gymnasium at Bauzen, where he underwent the necessary preliminary studies for his subsequent medical education. In the year 1817, he went to the medico-chirurgical academy of Dresden, distinguished himself above his peers for diligence and desire of acquiring knowledge, and after undergoing his examination for surgeon and accoucheur in 1820, he the same year entered on his practical career. Never resting activity and devotion soon procured him a considerable practice, especially as an accoucheur.

"Soon after him, I commenced my practical career as a Homœopathic physician in his neighborhood, where I not unfrequently met with him. Although intimate friends in our youth, we now stood in scientific respects dia-

metrically opposed, as he, still unacquainted with the nature of Homœopathy, and brimful of the wisdom of the old school, whose animosity towards the new doctrine he had imbibed, viewed me as an opponent in my capacity of physician, though his honest and upright character induced him to esteem me still as an old friend.

"It was not till the year 1818 that he ventured to make himself acquainted with Homœopathic writings, and he began to make cautious experiments, which succeeded in spite of his disbelief.

"Once however, convinced of the truth of the Homœopathic law of cure, he followed it out with untiring ardor; he hesitated not a moment to appear before the public as a converted Saul, patiently endured the harassing persecutions of his colleagues, and submissively bore what must have been to him, as a fortuneless father of a family, a hard lot, that of seeing himself suddenly descend from a wide spread practice, to a small number of patients; but so much the more diligently did he study Homœopathic works, convinced that after he had passed this crisis a happier future lay before him.

"And he was not deceived. With his practical skill he soon succeeded, by means of ever increasing cures, in forming a fine field of practice.

"He would now, however, not submit to be despoiled by any means of his hard-won conviction and experience; and, as was consistent with his straightforward character, he boldly confuted by word of mouth, and by writing, all the calumnies of the enemies, and the self-styled friends of Homœopathy, when they at all infringed on the truth, although some men of the opposite party in exalted positions occasionally made him feel, in no very agreeable manner, that he was not possessed of the doctor's degree.

"He belonged to that small section of medical men, who on the 13th June, 1832, founded our Lusatian Society; he was one of our most active members, was beloved by all on account of his candor, was honored as a zealous partisan of the new school, esteemed as a practitioner devoted to his patients, and he filled with great fidelity to the end of his life the post of Treasurer to the Society.

"Of late years he took great interest in the high potencies, which he employed with much success. He made himself useful to Homœopathy by many valuable memoirs in the Ar-

chiv, and in the 'Practical communications of the *Lausation Silesian Society.*'

"This spring (1847) a *typhus abdominalis*, that had been spreading slowly in our neighborhood for several years, approached his sphere of operations, and as soon as he discovered that belladonna and arsenic in high potencies were the chief remedies for it, he boldly encouraged it, cured an immense number of those affected by it, (in one family alone seven individuals), little thinking that he was to fall a sacrifice to his usefulness.

"Several circumstances, especially a cough that gave his robust frame a severe shock, some depressing mental emotions, and exposure to cold after being engaged in protracted labours at a distance from his home, acted injuriously on his health, so that the contagion found in him a fruitful soil in which to take root.

"After several days of slight indisposition, he took seriously ill on the 11th of June, and suspected that he was about to be afflicted with typhus; he, however, saw and prescribed for his numerous patients until the 13th, although excessively weak in body, but at last on the 14th he was forced to take to his bed.

"Hitherto he had treated himself. He now, however, sought my aid with the utmost confidence.

"But more vexations awaited him. I only returned from a distant journey on the 18th, and found my patient in a despairing condition of mind, that I, although I could not avoid it, had left him so long in his extremity. All the remedies exhibited remained without effect, the disease increasing day by day indicated the approach of death, which occurred after several days of delirium, on the evening of the 23rd June. *Quiescat in pace!*"

THE LATE DR. GROSS.

In our January number we noticed the decease of this eminent disciple of Hahnemann, and since then we have been gratified by the perusal of an eloquent tribute to his memory from the pen of his intimate and constant friend Dr. Staph. From this we borrow a few particulars we were unable to furnish in our former notice.

Dr. Gross was born at Kaltenborn near Jüterbogk, where his father was a clergyman, on the 6th September, 1794. He was at first destined for the clerical profession, and was sent to the cathedral school at Naumburg, where he soon distinguished himself by his progress in the dead languages, including Hebrew. Whilst there, he caught scabies, to the

improper treatment of which he was wont to ascribe the excessively delicate state of health he always had in after life. Having gone to Leipzig to pursue his medical studies, he was induced to consult Hahnemann who then practiced in that town, in the year 1815, and soon became one of his most devoted disciples. He graduated in 1817 in Balle, and then settled in Jüterbogk as a Homeopathic physician, where he met with the usual amount of opposition and ill-feeling from his Allopathic colleagues and the chemists. In the latter years of his life his practice averaged about 3000 patients per annum, whose cases he always registered in the most accurate manner. In 1827 Hahnemann invited Drs. Staph and Gross to visit him, and he then imparted to them his theory of chronic diseases, and the effects of some of those remedies which have since been termed *antipathies*. In 1834 a severe acute disease nearly proved fatal to him, and again in 1837 he was affected with a hepatic disease, with jaundice and dropy, from which he was not expected to recover. In 1843 he was appointed by the King of Prussia, member of the board of examiners for Homeopathic physicians. In 1845 his malady increased to a frightful extent, and so altered his appearance that he looked like an old man of eighty. He partially recovered by the care of his friend Staph, who took him home to his house; but having again returned to the arduous duties of his profession, his strength completely gave way, and on the 16th September, 1847, perceiving his dissolution approaching, he exclaimed, "I now have no more to hope for on earth, the account is closed, my path now tends upwards." He departed this life tranquilly and composedly on the morning of the 18th September.

Owing to his wretched health, which exercised an unfavorable influence on his mind as well as on his body. Dr. Gross was not at all calculated to impress one favorably at first sight, but a short intercourse with him soon revealed the richness of mind and the nobility of disposition concealed beneath the forbidding exterior. He was esteemed and loved by all who knew him, as a physician he inspired the greatest confidence, as a friend the warmest attachment. His character was open, true-hearted, truthful and honest. He was generally quiet, thoughtful, serious, sometimes apparently peevish, although at times he could be cheerful and gay, witty and humorous. His manner even to friends was dry, laconic, sometimes even harsh and rude. Although apparently phlegmatic, he was actually full of enthusiasm.

Notwithstanding occasional disputes and differences with Hahnemann, he continued to correspond with the illustrious founder of Homeopathy almost uninteruptedly to the last, and was esteemed by him as one of his best disciples.

Dr. v. Bonighausen will assume the post of co-editor of the *Neues Archiv*, which was formerly discharged with so much ability by Dr. Gross.—*Brit. Jour. Hom.*

**NORFOLK AND NORWICH
HOSPITAL.**

We have before us a letter from Dr. Hilbers, of Norwich, to the governors of the above hospital, soliciting their votes at the ensuing election of a physician for that institution, in room of Dr. Lubbock deceased.

As this is the first instance that has come under our observation of a Homœopathic physician trying for an appointment to a public hospital, we deem it worthy of notice. Dr. Hilbers' letter is written in a modest, tolerant, and earnest spirit. He gives a brief account of the spread of Homœopathic principles among the medical profession, instances a few examples of its superiority over the treatment of the old school, and grounds his appeal to the electors more upon the merits of the system he practices, and the benefits which must accrue to the suffering poor from its introduction into the hospital, than on his own personal deserts, though in the matter of qualification he does not fear the strictest scrutiny.

Though we scarcely entertain a hope that Dr. Hilbers will be elected to the office of physician of the hospital, yet we are glad to see the trial made, for with our convictions that the system of medicine we practice is the only true one, and calculated to be of so much service to the sick, we should be wanting in true moral courage did we allow the fear, or perhaps the certainty, of rejection to deter us from offering our services in behalf of our fellow-creatures; the onus of depriving the sick poor of the blessings of Homœopathy lies with those who reject our offers. We hope the spirited example shown by Dr. Hilbers will be generally followed whenever a vacancy occurs in a public hospital in any town where there is a Homœopathist. The mode of electing physicians in England offers peculiar facilities for the appointment of a Homœopathic Physician to an hospital, and we are convinced that our cause will be much more benefited by our obtaining an entrance into existing hospitals, than by the most brilliant statistical reports proceeding from an institution established for the express purpose of carrying out our system.

Brit. Jour. Homœopathy.

We are vexed at the complaints that reach us from a few of our subscribers, that they do not receive this Journal regularly. The fault is with the Post-office department, and not with our office. The Journal is regularly mailed, as soon as it comes from the press, to each subscriber.

There is remissness in the Post-office at Washington, for all the journals for that city are packed in one bundle, and if one reaches there, all must. The same applies to the Post-office in Baltimore.

Complaints from two towns have been made that the Post Masters are so opposed to Homœopathy, that they avoid the delivery of this Journal to subscribers in those towns. To obviate this evil, one subscriber requests us to envelope the Journal in a peculiar way and direct it to Mr. —— instead of Doctor, so that the character of the paper may not be detected by the Post Master. We do not know the fact, but we guess that these officials are allopathic doctors of the very smallest kind; but we hope, for the credit of the profession, there are no "more of the same sort."

We thank our friends for the interest they have taken in extending the circulation of this Journal. Our circulation is rapidly increasing, but there is one small matter which, if agreeable to those concerned, we should like to have attended to. We have received several very respectable lists of names as subscribers, with these words, "the money will be forthcoming"—but it has not come. Now we will, in the most respectful manner possible, just take this occasion to say, that we need every dollar that is due us on account of this publication. Have the kindness to oblige us, so soon as you have read this notice, by inclosing the amount due in a letter, directed to the Editor of the American Journal of Homœopathy, No. 762 Broadway, New York city; and place it in your Post-office, and we will take the risk of its reaching us, and if you prefer it, we will pay the postage.

Dr. Wheaton's letter has been mislaid—if found it will appear in the next number.

NOTICE.—A few copies of Vols. 1 & 2 of the "AMERICAN JOURNAL OF HOMEOPATHY," may be obtained; bound \$1.25—itched \$1.00, of Charles G. Dean, No. 2 Ann street, New York; C. L. Rademacher, 39 North Fourth street, Philadelphia and Otis Clapp, Boston.

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